

# The Australasian Christian Standard.

"Prove all things; hold fast that which is good."—1 Thess. 5: 21.

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## Current Topics.

**THE OLD AND NEW.**—  
When Alexander Campbell insisted on a distinction being made between the authority of the law of Moses and the law of Christ, he was branded as a heretic. Gradually, however, Biblical students are getting wiser, and thus we find the *Christian Evangelist* drawing attention to a recent utterance on the subject. It says:

The *Biblical World* for the month of May contains an article written by Prof. George B. Stevens, Ph.D., D.D., Yale Divinity School, on the attitude of Jesus toward the Old Testament. Dr. Stevens entertains a view of this matter which is abundantly sustained by the words of Jesus as well as by the teaching of His apostles. He sees that "the Old Testament system is abrogated by the New." He dwells at length on the words of Jesus: "Think not that I have come to destroy the law or the prophets; I came not to destroy, but to fulfill." He indicates the manner in which the law and the prophets were fulfilled by Jesus as follows:

"(1) Jesus fulfills the law perfectly in His own personal life."

"(2) Jesus fulfilled the law in His teaching by setting forth therein the absolute truths of religion and the universal principle of goodness."

"(3) This fulfillment conserves all that is of permanent value and va-

lidity for religion in the Old Testament system. He fulfilled the prophets by realising their highest ideals of religion no less than by accomplishing their predictions."

"(4) The process of fulfillment involves the passing away of the Old Testament as such."

## PRAYER GIROUETTES.

The Thibetan Buddhists, says the *Christian Evangelist*, pray by machinery. Prayer wheels are more numerous in Thibet than crucifixes in Italy or Spain. Both wind and water are utilised to set the prayer wheels in motion, that the atmosphere may be filled with prayers, and wafted quickly to heaven. These material substitutes for personal devotion consist of small wooden or copper cylinders draped in colors on which prayers are inscribed; the cylinder revolves, the prayers are communicated to the air and wafted, like incense, up to God, and the owner of the instrument is relieved from the obligation to pray. Mr. Nicholas Notovitch in the account of his journey through Thibet speaks of the ascent to a monastery on the top of a mountain, and the prayer wheels that encumber the way. "In spite of my fatigue I accepted their invitation, and began to climb with them a steep path cut in the rock, so encumbered with prayer-cylinders or wheels that every moment I touched and set them whirling. These pious objects had been placed there for this purpose,

and to prevent the passers-by from losing time in their prayers, as if the business of their day was too absorbing to allow of their devotion. Many pious Buddhists utilise the currents of their rivers with this view. I have seen a whole row of cylinders, provided with their usual formulas, placed along the river bank in such a way that they were kept in continual motion by the water, thus exempting their proprietors from the obligation of prayer."

**CHEAP RELIGION.**—Commenting on the above it continues:—This is the old historical lesson of the tendency in men to externalise religion to escape the labor and personal duty. These devotees of superstition are too lazy to think, too indolent to pray, too shiftless to exert themselves in either mind or conscience. Individual responsibility is irksome and constantly calls for exertion that is burdensome; it is so much easier to compromise the business by handing over the soul to the priest and the little contrivance he has invented as a substitute for the personal obligation to pray. He has only to attach his wheel to a vertical stave in the ground, fix it to a rock or a tree, set it up in a temple, place it by a water course, or carry it in his hand. Wind and water will do the rest, and he is relieved of the obligation to pray, or to live in accordance with his prayers.

Cheap religion, you say. Yes,

very cheap, but is yours any more expensive? We laugh at the Tibetan with his whizzing prayer girouette, but how much better is the average Christian in his contrivances to shift the responsibility of personal devotion? What is the preacher but the prayer wheel of the average church member? In Catholic countries the priest discharges the machine function, in Protestant communities it is the preacher who corresponds to the prayer wheel of the Tibetan Buddhist. Scottie Briggs' question to the astonished parson whose kindly office was sought to preach the funeral of his friend Buck Fanshaw, "Are you the duck that runs the doxology mills next door?" was characteristic of the prevalent idea of the vicariousness of the ministerial office. In the front phrase of the frontiersman, the preacher is the "duck" that "runs the doxology works" for a consideration, and many are the people who think they have done their share when they contribute to provide the consideration. We pay, let him pray, is their thought. Let him do religion and we will do as we please.

**A NEW WOMEN'S BIBLE.**  
The latest phase of the "Advanced" woman movement is an attempt to get a revised Bible made to suit their peculiar views. Speak about this the *Christian Standard* (of America), says:—

The pages of the *Standard* bear abundant evidence that we have been an earnest advocate of all legitimate rights of women, but we can see neither the wisdom nor the necessity of the movement to revise the Bible, with the declared purpose of making it a huge Women's Rights pamphlet. That certain "honorable women," like Mrs. Stanton and Miss Anthony, have given it their advocacy does not detract one whit from its folly and absurdity. By the way, it might be profitable for the New Women, in considering what manner of woman she ought to be, to remember that, according to the

best anthropologists and criminologists, such as Zanetti, Lombroso, Ferrero and Morrison, "modern females differ more from modern males than ancient females from ancient females," and that "female criminals approximate more to males, both criminal and normal, than to normal males." Before resorting to things which make her more masculine, she should consider that in the highest stages of civilisation masculinity in women is allied to criminality. We suspect that some very excellent women are mistakenly trying to upset the laws of human evolution in their most essential working. The highest type of men and women are the most differentiated. The new women will be pre-eminently feminine, with no trace of masculinity. The present, however, abounds in many examples of retrogression, "reversion to a lower type," of "atavism" among the conspicuous women. They can not, however, defeat the evolution law, especially as they generally reject the chief function by which that law works—maternity.

The Australasian

## Christian Standard.

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### Publisher's Notices.

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PURITY, PEACE, UNITY, LOVE, POWER.

UNITY—REAL AND UNREAL.

**A**T the Council of Churches recently held in Melbourne, Dr. Bevan delivered the opening address, in which he dwelt

upon the unity existing between a number of Protestant churches. He said: "With the exception of the Roman Catholics, the Anglicans and a few episcopates and unknown separatists, the great churches of Western Christendom were, except for the purposes of denominational life and work, united in worship, doctrine and effort. Ministers of the different churches—Presbyterians, Methodists, Congregationalists, Baptists—presided interchangeably. Their tables were open to members of all denominations. The pulpit brotherhood was complete almost universal." No one can read this utterance without feeling that the bright picture of unity thus portrayed has a darker side which platform orators do not care to bring under the public gaze. No one with any pretensions to Christian feeling can do ought but rejoice in any true manifestation of unity among those who acknowledge the lordship of a common Lord, and the fact that they do at once shout Hallelujah at the first public utterance which heralds the advent of a Millennium among the churches, should not be put down to any want of appreciation of union, but to a profound conviction, that the first real test applied to prove the reality or otherwise of this alleged condition of things would reveal the fact that the union was merely upon the surface and had no root in solid ground.

It is because we believe that the so-called unity among the churches has no foundation resting upon the solid rock of truth, that we are unable to manifest any exuberance of joy in contemplating the picture drawn by Dr. Bevan and others of "united non-conformity." That it is united in some things, there can be no possible doubt, and so far as the actual unity goes, it is good and profitable. That "non-conformity" should be a unit in its opposition to the papacy and all social evils is a

matter for rejoicing, but there is in this fact very little room for boasting, and there is nothing new about it. It is as old as "non-conformity" itself. Dr. Bevan, however, would have us believe that this unity is something more comprehensive than this—that it takes in "worship, doctrine and effort." We sincerely wish we could believe that this were true. It has been our prayer for many years, and as a people we have advocated this unity in days when we stood alone as "a voice crying in the wilderness."

When, we would ask, did the "Presbyterians, Methodists, Congregationalists and Baptists" become united in doctrine? Where is the record of it? Surely Dr. Bevan must have evolved this idea from his own inner consciousness, for certainly it has not an existence in the region of solid fact. The Presbyterians still stand by their "Confession of Faith," the Methodists have not yet thrown over their "Book of Discipline," nor have the Baptists altered their views in regard to Immersion. It may be true that each of these bodies are not so true to their distinguishing doctrines as were their forefathers, but any laxity in this respect does not alter the fact that these doctrines still remain an essential bar to unity. No preacher of the gospel, for instance, who held that immersion, and nothing but immersion, was Christian baptism, would be allowed to become a duly recognised preacher in either the Presbyterian, Methodist or Congregational bodies—that is to say, if he insisted on being true to his convictions. These things being so, we ask where is the boasted unity to be found? So far as doctrine is concerned it does not exist. There is however, a so-called unity, but whether it is creditable to the authors of it, our readers will probably form their own

opinion—it is the unity of inconsistency. It is a unity that ignores, and not one that agrees; it is a unity that "strains at a gnat and swallows a camel"; a unity that stultifies itself by ignoring differences in real, vital matters, but makes an insurmountable barrier of mere trivial things; a unity that is disloyal to the verities of that union of which the Holy Spirit is the author, but at the same time makes the ordinances of man a barrier of division; a unity that ignores and yet does not ignore. It is blind to differences in doctrine so far as all the privileges of God's house are concerned, but is wide-awake when it becomes a matter of inscribing a name on a church roll book. It is a union which exists only in the imagination of some, and by others is assumed to exist as a matter conducive to personal comfort and convenience. It is a unity of compromise, where no compromise is admissible; it is a unity that can talk about being united in "worship, doctrine, and effort," but still persists in perpetuating the scandal of denominational destructions. If Presbyterians, Methodists, Congregationalists and Baptists are united in worship, doctrine, and effort, then why, in the name of common sense, are all these denominations to be found struggling for existence in almost every township in the colonies? Over and over again the secular press has pointed out the waste of energy and money involved in maintaining the separate existences of rival denominations in sparsely settled communities, but still they struggle on, crippled by the burden of their debts and other difficulties. There may be some excuse for religious organisations who conscientiously believe that their differences are so radical as to prevent union; but what excuse can there be for those who seem to have no conscientious convictions regarding their

differences? None whatever. They sin, but have no decent excuse to offer for their sin. In our opinion the attitude of the Anglican and Romish churches is much more consistent than that of the Non-Conformist bodies referred to. The first believe they have the truth with them, and therefore refuse to be identified with what they regard as error; but the latter have so little regard for what they consider to be truth, that they are prepared to sacrifice it at the bidding of mere sentiment.

So far as our knowledge extends, and we have been careful to watch any indication in the direction of unity, we have never had the good fortune to behold any true effort to secure a vital and God-given unity. Scas of eloquence have been expended, and much ink and paper employed in setting forth, the desirability of unity and the sin of disunity, but no real attempt has been made by the great religious bodies to ascertain what it is the New Testament demands as a *sine qua non* of unity. It is well known by every religious teacher and student of the Bible that there is a unity of which the Holy Spirit is the Author. It is simple and concise. Its items are few in number and easily understood. Yet, notwithstanding all this, it might as well have never been written, so far as the hulk of the religious world is concerned. None will welcome any approach to true unity more than we will, but we are certain that the right way to hasten its advent is not by ignoring difficulties but by facing and removing them in a legitimate way. When we find the various religious bodies earnestly placing before them the basis of unity set forth in the Holy Scriptures, and endeavouring to come into this unity, then indeed we will have hope of the near realisation of

the Saviour's prayer "that they may be one even as we are one."

## Editorial Notes.

**The name—Christians.**—Why, says the *Christian Guide*, should the evangelical denominations object to our calling ourselves "Christians," but make no objection to the name "Disciple"? If they are Christians as well as we, are they not also Disciples as well as we? If so, why do they not object to us as appropriating to ourselves all that is in Discipleship as well as all that is in Christianity? We also call ourselves "Believers," "Saints," "Children of God," "Church of God," or by any other name descriptive of the Lord's people. Why do they not just as consistently charge us with monopolizing those names also, that equally belong to all believers? Can any Methodist, Baptist, or Presbyterian brother suggest a Scripture name for us as a Christian people that they could not also share with us? They all claim to be Christians, Disciples, Believers, Saints, Children of God, Churches of Christ, Churches of God, and their objection to our using the first of this list of names is just as valid against all the rest of them.

**Change of Heart.**—A preacher, says the *Christian Leader*, was holding a meeting at a certain place. An old lady, bright and intelligent and deeply emotional, was present, listening attentively to the ministrations of the gospel. For several consecutive nights she drank of the love of God, and she seemed highly wrought up. One night, after the discourse, the preacher sought an interview with the lady, and said to her: "My dear madame, what hinders you from obeying the gospel?" "Oh, sir," she replied, "I am waiting for a change of heart." "Waiting for a change of heart?" the preacher rejoined. "Don't you believe the Bible?" "I do with all my heart," she replied. "Don't you love God and the Lord Jesus Christ?" he wanted to know. "Oh, sir, I love God, and the Church and my Saviour, and all good people." "Why," said the preacher, "madame, your heart is already changed, and if God were to change it in its present condition, would you not cease to love him? Arise and be baptised, and wash away this sin, calling on the name of the Lord." "Oh, sir, I see it; I see it as I never saw it before; I wish now to obey my Saviour." The preacher took her confession, and at once baptised her, by the authority of Jesus Christ, into the one body. And now, with a changed heart and a changed relationship, she was indeed a happy woman.

**Roman Claims.**—Dr. Moorhouse has lately been having a tilt with the Romish Church. He has done his work so well that he not only upsets the claims of the Romish but also of his own church—the Anglican. Apostolical succession is a doctrine held by both bodies, as peculiar to themselves, but needless to say it is only one of the lustered rays of the Apostacy. The *Times* reports that "Dr. Moorhouse delivered the last of his lectures on the Roman claims in the Manchester Cathedral on Sunday last (writes our London correspondent on June 25th). He claimed to have established the following conclusions:—1. That there is no satisfactory evidence that St. Peter was ever Bishop of Rome. 2. That there is not a shred of proof that the Bishops of Rome inherited St. Peter's Apostolical prerogatives. 3. That there is no reasonable presumption that the Bishops of Rome were regarded as the supreme rulers and infallible teachers of the Church by the Fathers of the first four centuries. 4. That the Roman claims grew gradually in extent and general acceptance, partly through the influence of fictions mistaken for facts, partly through the ambition of the Roman Church, and partly through the favoring circumstances of medieval life. If those conclusions were accepted then it followed that the Roman claims must be regarded as tyrannical usurpations, mischievous to Christian life and truth, and fatal to Christian freedom. The reunion of Christendom, which the Pope desired, would be nothing better than a sentimental dream until Rome had abandoned claims and doctrines which had no Scriptural foundation.

**Higher Critics.**—We have had great pleasure on more than one occasion to call attention to the Biblical Criticism department in the American *Standard*, conducted by Prof. J. W. McGarvey. The way Mr. "clate" the so-called higher critics is not only immensely rich, but sometimes very amusing. An article from the pen of W. E. Garrison has recently appeared in the *New Christian Advocate* of St. Louis. The title of the essay is "The song of Deborah." A study of the following is an extract from Prof. McGarvey's criticism:—"Without authority he represents Deborah as a native of the tribe of Issachar. He says that Harosheth was 'by Mt. Carmel, fifteen miles to the east of Mt. Taber,' whereas Mt. Carmel is west of Mt. Taber, and he has no authority for saying that Harosheth was near it. He speaks of 'the valley of the Ribson river, when it flows into the valley.' He says that, as the two armies drew near to battle 'a fearful storm of blowing rain and beating hail swept down to the faces of the Canaanites,' but on the backs of the Israelites; thus adopting for history a fiction of Josephus, who knew no more about it than

W. E. Garrison does. He locates Kadesch of Naphthali on the sea of Galilee, a mistake of twelve or fourteen miles; and he speaks of the tent of Heber the Kenite as a 'settlement of Kenites on the shore of the sea of Galilee, whom he (Sisera) thinks will be friendly with him,' whereas Heber's tent was near Kadesch. He speaks of the 'tribes in the south, Judah, Simeon, and Levi,' whereas the tribe of Levi was not in the south any more than in the north, for it was distributed throughout all of the other tribes. I have mentioned on a part of the misapprehensions and misrepresentations contained in this essay of twenty pages, which this student has blindly accepted from unbeliefing writers, or lecturers, or both. The frequency with which young men come from Yale University of late, filled with incipient infidelity, and burning with zeal to propagate it, shows clearly enough that this famous seat of learning is fit for the patronage of only such parents as desire their sons to be educated in this way. If our sons must be sent to an Eastern University, or even to a Western one, let it be one where the Bible is honored, and where their faith will be strengthened. Better let them grow up in ignorance than to have them educated to unbelief.

**Blessed Ignorance.**—One of our exchanges says some splendid things, which so nearly express our own thoughts, that we give them here. "All Christians claim to be spiritual children of Abraham, but how many of them are willing to act as the father of the faithfull did when he was called to go out into a land that he knew nothing about? By faith he found the way. He was willing for God to know the future while himself obeyed in the present. He does not have any matured plans. In fact, everywhere he seems to be content to live in the present, always prompt, however, to respond to the call of God. Our modern life is absorbed in taking thought for the future. Instead of trusting God we trust insurance. All possible devices are invented to save us from being affected by unforeseen events. It is not the present purpose to raise the question as to the wisdom of our prudential arrangements affecting the present life, although we have a grave suspicion that this whole insurance business is overdone. Men put so much strength into twenty and fifty years hence, that they fail to do justice to the present year of grace. Like mowers, they rob their youth for the vain hope of a happy old age. But it is with respect to the church and the ministry that we need most of all a return to Abraham's faith. There is a blessed ignorance which Christians should never be afraid to own. They ought to be willing to go out by command of Christ, not knowing whether they are going. Preachers should be ashamed to remain idle because they can

get no guaranteed salary. It is pitiful to see a great, strong, cultured man waiting for someone to set him to work. Jesus says: 'Go, and I will be with you.' Surely we are not afraid to take the first step of faith, when we know our Lord is by our side. Church members other than preachers show the same fear. God lays the duty upon a group of them to organize a church and sound out the gospel in their community. But they are worldly wise, they cannot see their way clear to build a church or support a preacher, and the cause of Christ suffers through their lack of faith. To these and all others who seek full knowledge for the future and commercial certainty for the present, God says, 'Trust me. Go out, not knowing whether you go. I know the way, and my knowledge is sufficient for you.' Wary and perplexed travellers, trust Christ and your whole pathway will be flooded with light.

## Xtian Evidences.

### CHRIST INVOLVED.

Salutatory address delivered by HENRY McLELLAN at commencement of the Kentucky Bible College Session, June, 1895.

In an obscure village the child was born. The surroundings of his birth were those of want, and the pathway of his youth was the vale of poverty. He never wore the robes of the rich nor was he distinguished by civic honors. He was a poor man; yet the garb of a manly righteousness graced his shoulders and the favor of God garlanded his brow. He was a carpenter. His hands were hard by toil but his soul was lofty; for his eye, clear and meditative, swept in contemplative light from wayside lilies and twittering sparrows to God enthroned among the angels. When he attained to the fulness of perfected manhood he broke through the quietness and obscurity of His condition and became the Champion of His claims. His assumptions were astounding. The first claim was kingship—kingship not only of His own Jewish people but of mankind. He claimed that He was the teacher of all men, and that no man received any true light that did not come from Him. He identified Himself with every phase of life, and claimed that He was the stepping stone to all good. He asserted that He was involved with all things great and good. The way, the truth, the life, the bread, the light all were in Him.

The kings before Him and the rulers of His own day had waded through blood to a throne. Their claims had been enforced by the power of an army, and they commanded respect at the point of the sword. Not so this man; no legions were at His back, and only two swords could be found in His company. No literature supported His claims. He never wrote a line. His followers were obscure men. He had no influence among the great nor help from the rich. Despised by His own nation, hated by the Gentiles, betrayed by His bosom friend, condemned by the popular voice and crucified by the Roman soldiers; who that ever made such great assumptions met with such ignominious failure? Alas for all His hopes—for all His dreams. That last scene of all was the tragic collapse of His ambitious claims. "Shall I crucify your king?" "We have no king but Cæsar!" They take Him. They nail Him to the cross. He hangs between heaven and earth; and as if to add scorn to cruelty they write above Him, "Jesus of Nazareth, the King of the Jews." It is a devilish jest. The passing crowd laugh. They wag their heads and rail at Him. Day declines. His followers are fled. His life blood is ebbing. The shadows are lengthening. The crowd has left, and only a woman stands to beat off the ravens that already flap their wings in the faces of the dying men. He is gone!

Three hundred years after we see before us a strange and wonderful sight. It is a cathedral, one of the most magnificent. The tiers of marble pillars leading up to the altar look like a silver stairway to the Golden Gate. From censers swung by unseen hands incense clouds arise and float like dreams through the gothic network of masonry. Three thousand priests clad in rich robes stand in long rows along the aisles. They seem to be awaiting some one, for silent expectancy marks their faces. Listen! The sound of steady footsteps. Hark! the solemn chanting, and lo at the main door a company enters. The central figure is clad in purple. He walks along the aisle between the rows of priests. He is every inch a king. It is the mighty Constantine. He goes straight to the altar and kneels before it. A man in priestly robes takes a crown from the altar and is about to put it on Constantine's head, when the king takes it

in his own hands and, gazing upon it, bathes it in tears; then, replacing it upon the altar, he prostrates himself before it. It is the iron crown of Lombardy. Again the priest would put it on his brow, but again he refuses. It is too much honour for a king—too much glory for Constantine. Why does he refuse? why is this iron crown so precious? It is because that within that circlet of gold is an iron band made from one of the nails that pierced the feet of the Nazarene 300 years before. The people had called out, "We have no king but Cæsar." Now Cæsar exclaims, "I'll have no king but Christ!"

Why does Christ never die, when others who strove to perpetuate their memories have faded out of men's minds? They had their little day, and night soon overtook them. Christ's day never ends. His star never sets.

Out on the banks of the Nile the ruins of a dead civilization lie strewn around. Mighty obelisks lie prostrate on the sand. Solemn temples echo only the flapping wings of the hermit owl and reflect the cold glitter of the desert moon. Mighty kings built them, and carving their names upon them thought through them to be remembered; but they built amiss, for their tombs have lasted longer than their names, and their temples have outlived their religion.

These men perished because they wrote their names upon stone. Christ lives because He wove His name into human hearts. Who would die for those faded names? Who would die for those faded hearts? Who loves Him would not die for Christ?

The loom of time has ever been working. Every day the shuttle has sped, and every stroke has developed the pattern of history. Each nation has added its part in the great design and mingled its colours in the pattern. Every man that ever lived has thrown his little life thread into the mass. We see the samite and the gay. Here it is Alexander, there Cyrus and Socrates, all adding a little. Solomon wove with threads of gold; Napoleon wove in bloody red. Here is the fairy strand of hope and there the dull, black thread of death.

But while men and nations have been blindly working, God, the Great Master Weaver, has been all the time blending His own threads with those of men and working out His gracious design. Every time the shuttle sped, it carried two threads—the mottled strand of man's

varying ambitions and the fixed colour of God's eternal purpose.

And now the design lies stretched out before us. It is not quite finished, but enough is done for us to see the plan. We see a strange combination of work. The combined effort of men and devils and angels and God. The background is of mingled threads confusedly worked together. But throughout is a strange device. It is the figure of a man. He is stretched, inwoven through the whole length. His arms are extended. He lies hanging on a cross. We know Him. He is from the beginning to the end. It has been the work of time to reveal Him, and all history was written for Him. Long before Bethlehem's star guided the wise men the world was full of suggestions of Christ. Long before the cross was reared on Calvary, He was slain from the foundation of the world. In the garden God's voice spake the prophetic oracle, "He shall bruise the serpent's head." He spake of Christ. We see the faithful Abraham gazing into the star spangled heavens. It looks upon those millions of twinkling eyes that look God's love to men. God speaks: "Canst thou count them, Abraham?" "No." As numberless as these shall thy seed be. But he spake not of flesh and blood, but of the spiritual seed of Christ.

Later, we see the tribes of Israel perishing. "Water, water," they cry. The mighty Moses strikes the Rock. The tribes are drinking at the Rock. We see an altar smoking. The priest takes a lamb and places it on the wood. Behold the Lamb of God! He does not read the past aright who does not see the Christ inwoven in history.

Oh, the world is full of Jesus. We cannot turn but some evidence of Him breaks upon our view. He has entered into our world and become a part of our life. He has reared His throne in the human heart, and mankind does Him reverence. His wings are spread over the cradle bed, and upon His bosom tottering age reclines its drooping head.

If we would rightly see how Christ has inwoven Himself into this world of ours, let us, in imagination, try to take His name out of human affairs. Let us take this Christ thread and try to unravel it from the general web. How can we do it? Imagine a great convention of the enemies of Christianity gathered together. Only

one question is before them—How can we take the Christ out of the world? Of course the Bible must go first.

They gather all the copies of God's word from every part of the earth. They tansack the privacy of home. They take the bibles hidden in wanderer's chests. From darkest Africa and glittering Iceland come shiploads of bibles; they pile them up on a vast plain till a pyramid is made, whose top is among the clouds. A torch is put to the mass and gradually the flames ascend higher and higher, smoking, leaping, rushing; the huge tongues of the flames lick the sky. The light of destruction is reflected in the faces of the nations. The demons dance around this flaming miniature of hell, rejoicing that now Christ's name has been blotted out.

Foolish ones! you have not made a good beginning. Christ's name is not in one book. He is in all books. Millions upon millions of books have been written from which we could gather his history and teachings. Even the books which were written to destroy His influence would have to be thrown into that flaming mass, for they unwillingly speak His love. Poetry is full of Him. Cast in Milton, Shakespeare and Dante. The greatest novels contain Him. The most popular novel of our time is a "Tale of the Christ." History is not complete without Him. Throw into the flames Hallam, Macaulay and Green. Useless toil—Christ is inwoven in literature. But even if every book that spoke of Christ were destroyed, Christ would still live in art. Art is full of Jesus. The greatest triumphs of the artist have been in painting the gospel of God's dear Son. Place in a row the masterpieces of the ages, and you have Christ—Murrillo's birth of Jesus; the treasures of the Vatican, telling of his miracles. Take next that magnificent creation, "The Transfiguration," by Raphael—the despair of every artist since; then Da Vinci's "Last Supper," so familiar to us all; then that triumph of our own day, Munkasky's "Christ before Pilate;" then the thousand graphic pictures of the cross by the choicest spirits of all ages, and you have the gospel. If you would take Christ out, pile all these upon the smoking mass and let the reviving flames lick them up, and keep on heaping up every gem of beauty that tells of a Saviour and you will find that Christ is inwoven in art.

Is Christ taken out of the world now? No. Not only the printed page and the painter's canvass tell of Him, but sound itself is laden with His name. He lives in song. Music is full of Christ: its sweetest note is Jesus. What is the theme of the great masters in music? Around what name does melody circle in never dying praise? It is His name. The sublimest musical composition that ever took form in the human mind is "The Messiah." What triumphs of harmony, what marvels of joy are told in "I know that my Redeemer liveth." You would take Christ out of the world? Then destroy music. Shut the mouths of singing children. Choke the rising notes of young manhood, and stifle the trembling voice of old age, as he croons beside the fire the praises of our Saviour.

His name is not obliterated yet. Go through the cities of the world and cut out the name of Christ from over the doors of hospitals. Seek out the Orphan Homes and break the carved evidences of a Redeemer. Go to the house of refuge and homes of mercy and break up the tablets that speak of the Friend of sinners. And the task is not done yet. Hasten to the cemeteries and tell what you see. On ten thousand thousand white shafts, "Asleep in Jesus." Break them down. We must destroy His name. Smash them into powder. And is His name gone now? No. Dig! oh ye vandals, into the graves and tear up the coffins, and upon those casket lids, you find the golden words of Christ. Take from the cold still hand the little book. Tear from the skeleton's neck the little cross and toss them into the fire, for in death, as well as in life, Christ is inwoven. You have destroyed all literature, all art, music. You have broken down the best institutions of the living and the memorial tablets of the dead, and surely Christ's name is taken out. No, there yet remains one thing undestroyed, and that is the human heart. Deep down in millions of hearts Christ's name is written, and you must needs take the choicest men and women of every land and toss them into that heap of burning treasure ere your task is done. But stop! enough has been destroyed, and still Christ lives. He cannot be taken out of the world; for to take His name from its place is to rend in pieces the whole fabric and bring chaos back again.

Many mighty men have trod the

earth, and because they served mankind well men have been willing to cherish their memories. Homer and Virgil, Mozart and Milton, Schiller and Shakespeare all hold their places in the human heart, but the chiefest place is reserved for Christ.

The traveller who gazes for the first time upon the glittering peaks of the Swiss Alps is unable to tell which of the giants is the highest. So many peaks sparkle cold and grand in the upper air, he cannot tell which is nearest heaven. But when the sun begins to set he sees the shadows fall over the valley and climb up the lofty sides of the mountains and evening wrap the foothills in darkness. As the sun sinks still lower the shadows ascend, till only a few peaks glow in the light of his declining rays. Lower drops the sun and higher climbs the darkness, and now all have dropped into gloom save one—Mt. Blanc, who stands with the last beams of the sun gleaming on his cold brow. A giant peak, he stands alone; his head decked with light and his shoulders wrapped in a drapery of clouds.

So shall it be with Christ. Milton, Shakespeare, Dante, Homer, mighty peaks though they be, must every one drop into shadow. And when the last light of time is gleaming and the night of eternity is at hand, there will be only one form on which God's light will rest, and only one name on which the human heart will ponder, and only one rock to which we shall flee—the rock Christ Jesus.

"The stars shall fade away, the sun himself grow dim with age and nature sink in years.

But thou shalt flourish in immortal youth, unhurt amid the war of elements, the wreck of matter and the crash of worlds."

And now, fellow classmates of the class of '95, it becomes my duty on your behalf to welcome this day and these our friends. They are welcome. We have looked forward during the past years to this day, and now that both are here we bid them thrice welcome.

We have, like sailors, been dropping down the river, and now we reach the sea; the breeze is favourable, the spray is on our cheek, there is no moaning of the bar.

Welcome, oh sea.

Welcome, oh breeze of day.

And welcome, oh ye, our friends.

That come to wave us off.

## Correspondence.

### ARE WE DRIFTING?

DEAR BROTHERS.—Kindly grant me space for a few lines in reply to your comments on a letter which appeared in the *Bible Advocate*, which you characterize as "luculent, reckless and untrue." The writer of that letter can only judge of the state of the churches in the other colonies by what appears in the papers supported by the brotherhood; by letters which are received by the writer and others from brethren in the other colonies; and by those whom the churches support and put forward as their representatives. You will not deny that the *STANDARD* has been combating for over twelve months in almost every issue certain evils, such as the organ, open fellowship, etc. Will the Editors state what is the difference between open communion and open fellowship? If these evils do not exist in the churches why waste time over them? If they do exist why condemn me for saying so? The following extract from a letter received from a brother in N.S.W. speaks for itself:—"The organ, societies, worldly amusements, and fraternalising with the sects, seems to be the correct thing now among the churches." A well known brother in Victoria, writing in answer to a brother in Tasmania who wrote to him lamenting the errors which were making their way into the churches, and urging him and others to do all they could to stem the rising tide of evils, says: "We are doing all we can to correct the errors of which you complain, but it is an uphill business. Personally, I am waging a continuous warfare, and sometimes I feel like giving up the fight." Preachers, who are supported by the churches, both from the platform and through the press advocate the organ, public collections, etc. These men either represent the churches or they do not. If they do, then those churches who put them forward as their mouthpieces, proclaim to the world through them that they are in favor of these things. On the other, if those men do not represent the churches, why are they put forward as though they did and thus give a false impression to myself and others. In conclusion I may say that the letter you complain of was a private one, and never intended for publication. Yours faithfully,

Hobart. DAVID WHELO.

The statement to which we drew attention in our issue of July 4th deals with alleged practices of the churches in the colonies. It is plainly stated by Bro. Wield that "the organ and open communion are almost the rule in all the churches in the colonies." If this means anything it means that the organ is used in most of our churches,

and that open communion is practised as well. As a matter of fact there are only one or two churches that use the organ in the morning services, and so far as we know there are none that practice open communion. It is possible, of course, that there are a few that do not know of, but if there are, they are the exception, and as a rule our churches are not open communion.

Bro. Wield says that we "will not deny that the *STANDARD* has been combating for over twelve months in almost every issue certain evils, such as the organ, open fellowship, etc." Well, to be exact, we are not aware that we have dealt with the organ question (save to notice briefly a pamphlet recently issued) during the period mentioned. It is true, however, that we have spoken against open fellowship, not because a number of our churches were practicing it, but because certain prominent brethren had written and spoken in favor of the practice, and we replied to what they had said. It does not go to wait until evils come into actual existence before speaking about them—prevention is better than cure.

There is always a tendency on the part of some to leave the "old land marks." At times this tendency is more pronounced than at others, and lately it has been very pronounced indeed. Still as *Christians* we are in the main loyal to New Testament principles.—Eds.

### IS CONTROVERSY DESIRABLE?

DEAR BROTHERS.—From the apostle Paul's letter to Timothy I gather that he considered some subjects should be settled "without controversy"; e.g., the "mystery of godliness," that "God was manifest in the flesh." Although before the decease of the apostle John many deceivers abounded who denied that "Jesus Christ had come in the flesh," yet Paul regarded this truth so clear that it ought to be received unquestioningly—accepted "without controversy." But in our present state our knowledge is so defective, "we see through a glass darkly," "we know in part," and, in addition, our tastes are so perverse. As an ancient poet said:

"I see the right, and I approve it, too;  
Condemn the wrong, and yet the wrong pursue."

And in our own time, Froebel: "Every one of us knows better than he practices, and recognizes a better law than he obeys." That controversy is a necessity. There are two pregnant sentences in your fortnightly budget over which I have been musing. They are worthy of repetition, and with your permission I will repeat them.

"The two greatest controversies that ever lived were Jesus and Paul."

"If Paul had not been a controversialist, the New Testament would have been without some of its finest teaching."

The apostle, in his letter to the Philippians, exhorts thus: "Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." Very good; and as we perceive that controversy was his *forte*, one naturally inquires why some good people have such a dread of it. Good has evidently resulted from the controversies of our two great leaders, Jesus and Paul; and I will strive to follow Paul so far as he followed Christ.

There are two classes who object to controversy. One is the simple minded, who are fearful that error will triumph, forgetful of the maxim, "Truth is great and will prevail." These are like hot-house plants, unable to stand a breath of pure air. The other class consists of those who are anxious to introduce some innovation, or to uphold a departure from New Testament principles, by deprecating controversy. Thus, I have met several who affect horror at the mention of baptism. "It is only a form," say they, "a mere ceremony. It is not worth contending. Let those be baptised or dipped who desire it." As for themselves, they do not desire it, and do not wish to have their mind disturbed by the question. *They dislike controversy.* Others object to the question, "Who are eligible to the Lord's table?" When sticklers for New Testament order maintain that the applicant must first be baptised, they are gravely informed that neither open nor close communion is mentioned in the New Testament. What profound research is manifested by this great discovery! But the New Testament is also silent about infant baptism and many other practices of the apostacy, and for the same reason. In New Testament times the church was open enough to admit all who professed repentance towards God, faith in our Lord Jesus Christ, and obedience to all His requirements, and it was close enough to exclude all who were not prepared to submit to Him. Acting on this principle, there was no necessity either for the term "open communion," or that of "close communion." All who communed had been baptised into the name of the Father, and of the Son, and of the Holy Spirit. Neither "infant baptism" nor "open communion" had then been born, there was but one communion mentioned by the apostle in his letter to the Corinthians. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" These also dislike controversy. A third class dislike controversy who are desirous of marring the simplicity of Christian worship by introducing J. P. Vitaliano's "box of whistles." They do not like any objection raised to this, but prefer to have nothing said. Those who object are called "faddich," "fads," or

some other sweet title, overlooking the fact that they are trying to put the boot on the wrong foot. These also do not like controversy. I will refer to one other class, and that, I suppose you will say, is sufficient for the present. It is those who are endeavoring to secure State aid to religion in an indirect manner, by the medium of the State Schools. Controversy brings their ultimate aim to light, and so they dislike it. It is pleasing to find that the eyes of many have been opened on this point. The Orange Society is constantly watching the tactics of the Roman Catholic organisation, and if we may judge by the chairman's speech at one of their anniversaries, this society sees what is at the back of this agitation. The chairman at their celebration at Beaufort was a P.W.M. of their Order, and I believe these letters indicate a high dignity amongst that brotherhood. He is reported in the newspaper as follows:—"He especially addressed the young people on their duty as Christians. He contended that Protestants, by asking for Bible reading in State schools, were assisting the demands of the Roman Catholics for a separate grant. Orangemen wanted Roman Catholic to enjoy the same religious liberties as themselves, but if they wanted separate schools they should pay for them. It was a great mistake to suppose that every teacher was fitted to teach from the Bible, which was of so sacred a character that no man should teach its precepts unless he was brim full of the love of God. He showed that if a sceptic had to teach from the Bible, children who were easily impressed would think lightly of God's word. They should be determined to show respect to God's word and not let it be put into the hands of Tom, Dick, or Harry, as some people would use the Bible more disgracefully than a football." This witness is true, but there are some who do not like this truth made prominent. They form another class who dislike controversy.

Ballarat.

M.

## The Querist.

By G. B. MOYSEY.

### THE ATONEMENT.

C. R. ("Country Reader") has difficulties on this subject. She says: "The generally accepted belief seems to be that the Saviour suffered punishment in our stead and thus obtained forgiveness for us. My reading is that Jesus came to save from our sins and that pardon is free, not purchased by the innocent suffering for the guilty. I cannot see that

the Saviour anywhere makes conditions. He simply says, 'Thy sins be forgiven thee.'" How did Calvary procure us salvation?

Reply.—That Christ died that we might live eternally, that He suffered that we might enjoy, was humiliated that we might be glorified, was made a curse for us and bore our sins in His own body on the tree, is asserted in the Scriptures over forty times in almost every form of speech and variety of phrase. As mere specimens take the following selected, only taken from the very brief epistles of the Apostle Peter:—"Ye know that ye were redeemed not with corruptible things, such as silver or gold but, with the precious blood of Christ" (1 Peter 1: 18, 19). "Christ . . . who his own self bare our sins in his own body on the tree, that we being dead to sin should live to righteousness: by whose stripes we are healed;" (1 Peter 2: 24). Again, (1 Peter 3: 18): "Christ has also suffered for sins, the just for the unjust, that he might bring us to God." We add an example or two from Paul:—"When we were yet without strength Christ died for the ungodly. Scarcely for a righteous man would one die, but for a good man some would even dare to die; but God commends his love to us that while we were yet sinners Christ died for us" (Rom. 5: 6-11). To the Ephesians he writes: "Christ has redeemed us from the curse of the law, being made a curse for us, for it is written, 'Curse is every one that hangeth on a tree' (Gal. 3: 13). To the Colossians he says:—"In whom we have redemption through his blood, even the remission of sins" (Col. 1: 14). That Christ suffered unto death on account of our sins, and in some sense in our stead, and that our deliverance, redemption, forgiveness or by whatever name our salvation from the penalty of sin is known grew out of and depended upon that death, the foregoing scriptures and a host of others explicitly teach. C. R.'s query How did Calvary procure our salvation? raises the whole question of the philosophy of the atonement—a question so large and difficult that probably few have the satisfaction of feeling that they could adequately answer it. The fact is revealed in the plainest terms, but the manner of it and reason for it are among the *deepest* things of God. Possibly a series of articles, attempting something in this direction, may be presented at some future time. C. R. cannot see that the Saviour "anywhere makes conditions" as to pardon. He simply says, "Thy sins be forgiven thee." Whether forgiveness is free or not has nothing to do with the question as to whether Christ suffered punishment for the sinner or not. If Christ obtained forgiveness, or the possibility of forgiveness (which is the actual fact), that fact is in no wise inconsistent with the idea of its free bestowal. If I obtain by suffering,

purchase or otherwise a blessing for my children, does that prevent me from bestowing it upon them as a free gift? But C. H. says, "Christ nowhere makes conditions. He simply says, Thy sins, &c." The quest is altogether astray here. For in the first place Christ did impose conditions. In every case the condition of faith was expressed or implied, even when He said, "Thy sins be forgiven thee." See Matt. 9: 2. On one occasion He imposed on a rich man the condition of selling all he had and giving the proceeds to the poor (Mark 10: 17-21), and in the great commission He has imposed faith, repentance and baptism as conditions of salvation upon the whole world (Matt. 28: 18, 19; Mark 16: 15, 16; Luke 24: 47). In the second place, the fact that salvation is conditional does not make it any the less free. God gives us light but the condition of enjoyment is that we open our eyes—is it any the less free on that account? The obedience of faith is not a work that merits or purchases pardon, but simply the hand outstretched to take the blessing procured by the death of Christ and offered to man upon that condition.

## Church News.

*All matter for this department should reach the Office by noon on Tuesday. But short items arriving by noon on Wednesday will find a place if there is room. Send all news items direct to A. B. Mathon, 329 Elizabeth street, Carlton.*

### NEW SOUTH WALES.

**MAKRAKVILLE.**—Last night we again had the joy of seeing two more make the good confession. The Lord has indeed been with us, richly blessing his work during the past four weeks. This will make eight added during that period. The great secret of this blessing is that the church is looking, working and praying for it, thus upholding the preacher's hands.

July 24.

W. T. CLAPHAM.

**MAKRAKVILLE.**—We are pleased to be able to report that last night four more made the good confession.

During last week we also had the pleasure of taking one decision at Woolahra, the daughter of our highly respected Bro and Sister Jones.

July 23.

W. T. CLAPHAM.

**ENMORE.**—We are happy to report that we are having good meetings both morning and evening, our additions being six baptisms since last report.

July 24.

C. A. R.

### TASMANIA.

**SOUTH HOBART.**—Since last report we have had two additions by faith and baptism. A church social was held a week ago, the main object being to help the Evangelist Fund. About 150 partook of the tea, and the social (comprising the usual round of choruses, speeches, recitations, etc.) was an unqualified success.

Bro Donaldson is still labouring with the churches in the extreme south of the island with a fair measure of success.

We are simply holding the fort and hoping for better times.

July 10.

A. W. ADAMS.

### SOUTH AUSTRALIA.

We had the pleasure of seeing on July 23rd, Dr. Lee Brown and Mrs Brown (née Ada Kingsbury), who are on their way to her home in New South Wales.

The church at York held its anniversary tea and public meeting on July 23rd, when there was a fair attendance.

**NORTH ADELAIDE.**—Mr. Dickson began a series of special discourses at Prospect on July 21st. Hand-bills had been distributed in the neighborhood, and there was a very good congregation. We are confident of good results, either immediate or remote.

Miss Lily Allen fell asleep in Jesus on the 16th inst, after a very protracted illness, realising through it all the preciousness and comfort of her relation with the Saviour. An obituary notice will be found elsewhere.

**GLANLEGG.**—Meetings well attended. No additions this month; several almost persuaded. One of our oldest members, Bro. Eason, leaves us for the Kermodie street church. He was our treasurer and a deacon, and we shall miss his face very much.

**BROKEN HILL.**—The brethren here keep well together. Although they have no able brother to take the meetings, they meet regularly for the breaking of bread, and instead of the address a suitable portion of scripture is read and talked about. Last week Mrs. Silvester made her decision for Christ; this week her brother also followed, and will be immersed in Adelaide on his way to his father in the west.

**BRAKELAND.**—Bro D'Neis and wife arrived here on the 2nd inst from Port Pirie to spend a few weeks in this neighborhood. The meetings on Lord's day have been well attended, as have also the Thursday evening services. There have been no decisions for Christ so far, but there is a good interest being felt, and we expect Bro D'Neis's plain and forcible presentation of the truth to bear fruit very shortly.

W. H.

**HENLEY BEACH.**—Since our last report one young man, after making the good confession, has been baptised, and is now walking in newness of life. Although we would like to report greater victories for the Master, we labour on, feeling assured that we shall reap in due time if we faint not. G. H.

**LONG PLAIN.**—There is a good interest prevailing here at present. Six young converts have been added to our number by faith and immersion, which is a cause of much satisfaction and rejoicing to their parents, also the teachers in the Sunday School. Our desire is that they may prove faithful and successful labourers a vineyard.

July 27.

D. F.

**MALLALA.**—Since last report our meetings have somewhat improved. We have had five additions to our number—three by letter of commendation, three by faith and immersion, and one restored. One of the above has been called away. Mary Jane Miller, aged about 15 years, together with her only brother and three sisters, who succumbed to that terrible disease malignant diphtheria, and their bodies are now lying side by side awaiting the resurrection morn. We deeply sympathise with the parents, Bro and Sister C. G. Miller, in their sad bereavement.

July 27.

D. F.

**WILKIN HOSE PLAINS.**—The church here has become reduced to a few members, but they have a little strength and much love for the Saviour, and are determined to work with patience, and through faith and well doing, they may yet prove a power for good. They deserve our sympathy and prayers.

July 27.

D. F.

**DARLEY.**—We had another addition to our number by faith and immersion. Our meetings have slightly improved, and better interest appears to prevail, and hope for further additions soon.

It may be of interest to note that the above four churches have had no paid evangelist in their midst for some time, which shows that when common-place brethren put their shoulders to the wheel and exercise faith and patience toward God, their efforts will be blessed.

D. F.

**YORK.**—The eleventh anniversary of the church was celebrated on Lord's day, 21st, and Tuesday, 13rd inst. Though the weather was very rough and wet we had large gatherings at each meeting. In fact some one said it was a good thing it was raining, or many would not have been able to obtain seats.

Bro Gore gave one of his building up discourses in the morning after our order had been received into the church. In the evening Bro H. B. Smith gave an excellent

sermon, and a young brother confessed Christ and was baptised.

On Tuesday we held our tea meeting, at which a large number of brethren and friends were present. Bro. McLachlan, M.P., presided over the public meeting, which was favored with splendid addresses from the chairman, Brethren Rankine, M. W. Green, and H. D. Smith. A vote of thanks moved by Bro. T. H. Brooker, M.P., brought to a close one of our most successful anniversaries.

During the meetings the choir, under Bro. Fielder's direction, sang several selections very creditably.

The secretary reported present number on roll, 144. We have been able to help others, and pay £20 off our debt. Our school numbers 160 scholars and 21 teachers and officers, whilst our attendance reaches up to 145. Not less than 60 of the Sunday scholars are members of the church. Our Endeavor Society numbers 45 active and 11 associate members. A Dorcas Society has been started. (July 27). W.B.

QUEENSTOWN.—July 7th very good meetings, particularly in the evening. In the morning we had our Bro. J. Verco, who told us about the beautiful vision John had of heaven, which was enjoying very much. In the evening we had Bro. Dickson, who gave a splendid discourse on decision, and the importance of it. At the close the speaker pleaded earnestly with the people to take the all important step, and one young lady came out and confessed Christ. There were more in the meeting that we know were convinced.

July 21 very enjoyable meetings. Bro. J. Verco spoke in the morning, and is starting a course of addresses on the early Church and their order of meeting on the first day of the week. In the evening Bro. Johnston gave a discourse, and at the close the sister above mentioned was baptised. We have decided to hold our anniversary tea and public meeting on Saturday, August 3rd, and to dispense with the usual anniversary services.

### WEST AUSTRALIA.

COOLGARDIE.—I am glad to report that we are having good meetings for worship and breaking of bread, ten being the average number of members present. There are more around Coolgardie, but these, far reasons best known to themselves, have not met with us. We have not succeeded in getting a room yet. I expect we shall have to build some place of our own. The outlying brethren come in when they can, which speaks in itself of their love for our Lord and Master, which draws them such a long distance to remember Him who died for us. (July 14th). R. D.

PERMANENT.—The work is progressing

favorably. Since last report two have been immersed into Christ, and two received by letter. Our morning meetings keep up: Bro. Lalloy and myself preside alternately. Bro. H. Symon, who has removed to Perth favors us with an occasional visit and address. I take as usual the evening meetings, which are crowded. We hold a week night service for prayer and Bible study at our secretary's house. We look forward to the time when we shall have a building of our own to meet in. We are sure of establishing a large church if we only had a chapel. We do not want to be selfish, but would like Bro. J. Hardsley senr., of Enmore, with this colony is steadily rising, and I am persuaded there is a good opening for energetic workers.

July 13

H. FORD.

### NEW ZEALAND.

PETONE.—We are happy in the fact that the work of the Master is progressing satisfactorily in all departments.

It is some time since any communication was forwarded to the STANDARD from here, having nothing of particular interest to send. During Bro. F. Turner's occupation of the platform here we have made the good confession (Bro. and Sister Wilson), who I am sorry to add is leaving Petone to reside in Wellington. Our loss will be gain to the church in Devon-st. We also had one restored.

Bro. F. Rushbrook of New Town (Wellington) has been preaching here since June 2nd. We hope the good seed sown will bring forth good fruit.

July 4

C. HOW, Sec.

CHRIST CHURCH.—We have just celebrated our S.S. anniversary. On Lord's day July 7, we held children's services both afternoon and evening. The scholars rendered suitable musical selections at each service, and poems and passages of Scripture were also recited at each service by them. Addresses were delivered in the afternoon by brethren Manifold and Crowe, (superintendent), and by brethren Wood and Bull in the evening. On Thursday following our anniversary tea was held, about 200 persons were present although there was three inches of snow on the ground. After tea the children again performed special hymns, and rendered some recitations in a first-class style. The prizes gained by the scholars for the year were distributed during the evening. Addresses were delivered by Brethren Hannan and Bull. The musical portion of these services was ably directed by Sister A. Manifold, Miss Oakley presiding at our new organ. We were greatly assisted by several instrumental friends who had kindly offered their services. The building was beautifully decorated with mottoes and evergreen. We have now 102 scholars, and 11 teachers. (July 15). A. B., Sec.

OHAMARU.—We are glad to report good meetings both morning and evening; although the cold weather is somewhat against large meetings, still our hall is well filled every Lord's day evening to hear the old, old story of Jesus and his love. Bro. Greenwood is an able preacher, not ashamed to declare the whole council of God. Great results are expected by and by. The church is working well together in peace and harmony. Long may it continue to do so. (July 9). A. H. HERBURN.

OHAMARU.—The annual social of the Sunday School was held on July 3rd, and proved an unqualified success. The children's tea meeting was held at 6.30 p.m., when about 150 sat down to a bountiful spread. After tea an entertainment was given by the scholars, consisting of a pianoforte duet, recitations and dialogues. Bro. John Cunningham, superintendent, presided and was greeted by a crowded house, many having to stand. During the evening fifty-five prizes were distributed by Bro. Greenwood to the successful scholars. Much of the success of the social was due to Bro. H. Gebbie who trained the little ones in their recitations and dialogues, and to Bro. Frith who spared no pains with the musical part of the programme. The last item on the programme was by no means the least. In this the children were seen to advantage standing amidst the sheaves singing "Beautiful Golden Grain," and illuminated by a bright red light, the gas having been turned down for the occasion. After the children had given three cheers, the chairman pronounced the benediction and thus closed the best meeting ever held in connection with the Sunday School. (July 10). F. W. GREENWOOD.

KAITANGATA.—Four additions by faith and obedience since last writing, but three losses by letter, brethren who have gone away in search of employment.

A very enjoyable tea meeting was held on June 27th, the building being comfortably filled, although the night was somewhat stormy. Bro. Allen, having resigned the superintendency of the Sunday School, was presented with a copy of the Scriptures and a small donation in cash by the members. The writer has been elected superintendent. The sisters' sewing class meets regularly, and they have already gotten through a fair amount of work. The singing class still goes on apace. The Bible class is now in charge of Bro. Pilling. Bro. Way will be leaving us in a few days for Mataura.

July 10.

A. ROY, Sec.

### VICTORIA.

FITZROY TOWN.—S.S. matters here progressing steadily. Two scholars added to the church through faith and baptism.

Morning school and young Christians, class also satisfactory. Gymnasium in full swing every Monday evening, and last month gave an entertainment to the children of the New idiot asylum, which was much appreciated. Anniversary in October next.  
July 30 T. J. C. Sec.

**BRIGHTON.**—We rejoice to report that during the past six weeks we have added to our membership *forte*, viz., two restored, four by the obedience of faith, and six by letter. Attendance at S.S. steadily increasing. For these and for all other manifestations of the Divine favor the Lord's holy name be praised! A. M. L.

**SWANSTON-STREET.**—On Sunday last Bro. Wm. Smedley gave his last discourse in the Swanston-st. chapel, where he has preached very efficiently for the past six months. Bro. Maston is to follow with a series of Bible readings illustrated by beautiful lime-light views. Bro. Smedley is open for work with any church requiring his services, and letters addressed to him at 24 Walker-street, Clifton Hill, Victoria, will be attended to.

**FRENCH ISLAND.**—Gospel meetings are held at various places on the island. We have had fair gatherings, and as a result another sister has been received in amongst us, she having been previously immersed.  
July 14 G. T. HARROP.

## OUR BUDGET.

F. G. Dunn is at present at Eldorado, the scene of the sad mining fatality.

Large meetings all day on Lord's day, July 25th. Grand address by Bro. Moyses at night, and one confession.

Prof. McGarvey is now President of the Bible College at Lexington, Ky., in place of Robert Graham, who has resigned after holding that position for 50 many years.

Those specially wanting a cloth bound copy of the 1893 Eclectic Sunday School Commentary can now be accommodated at the Austral Co. Price, 4/6, by post, 5/-.

Opening services at Echuca well attended. The new chapel (on the occasion of the tea meeting on 24th) was full. Bro. Hager encouraged by his start at Echuca. He has gone on to Fernhurst.

There is a growing desire on the part of our American brethren for a revival of the old time literature. A number of the standard publications of 40 or 50 years ago, but which have been long out of print, are shortly to appear.

In a paper recently read before the Manchester Statistical Society it was stated that one man out of every seventy-four in England is a confirmed drunkard, and on this

basis the number of confirmed drunkards came out at 520,253.

"The Evolution of a Shadow," and "Seventh Day Adventism Exposed," are just the things to have when meeting Seventh Day Adventists. The former is 6/6, by post, 7/6; and the latter is 4/6, by post, 5/- Send to the Austral.

A lady died the other day, and in her will it was found that she had bequeathed the whole of her fortune, amounting to over £2,000, to the editor of a newspaper, the perusal of which had given her many happy hours. This excellent example should be universally followed.

Bro. M. McLellan requests us to announce that he has given up the boot and shoe business carried on by him during the past twelve months. All communications on Conference or A. C. STANDARD business should now be sent to his private address, 254 Lygon-street, Carlton.

**PREACHERS' MEETING.**—At the last meeting the important question of the indwelling of the Holy Spirit was under discussion. The same question is to be reopened by Bro. Pittman next Monday, August 31st. The meeting will be held in the class-room, Lygon-st., commencing at 2.30.

A very successful concert was given last Friday night in the Lygon-st. chapel by the Lygon-st. Choral Society. The programme was of a high class. Bro. Tippett is to be complimented on the efficiency of his choir. We were pleased to notice that Sister Mc Clelland has recovered from her late illness and sings as sweetly as ever.

A vessel recently called at Pitcairn Island which is inhabited by 150 men, women and children, the descendants of the mutineers of the Bounty. They are all teetotalers and non-smokers, and disease among them was quite unknown until a year or so ago, when some mariners, who were wrecked on their island, introduced the influenza.

A school inspector, anxious to discover a certain boy's capacity, asked him how many of five glasses of beer would be left, if the boy himself had one, his mother one, and his father one? "None," said young Hopeful. "It is certain that you do not know mental arithmetic," said the examiner. "That may be," retorted the lad, "but I know my father."

We are pleased to hear that the cause in Sydney has recently had an acquisition to its membership in the person of Mr. Lorenzo Howard, who for a number of years was an able and successful minister in the Primitive Methodist body here in Victoria and in Tasmania. His decision to be immersed and unite with us came about as a result of some interviews held with him by Brethren Colbourne, Watt Clapham and Dixon. Mr. Howard is now engaged preaching among our Sydney churches with much acceptance.

The Malvern Sunday School celebrate their anniversary on Sunday and Tuesday, 11th and 13th August. On Sunday Mr. R. W. Huntsman will address the scholars at 3 p.m., and choruses will be rendered by the teachers and scholars. On Tuesday a public entertainment will be given in the Shire Hall at 7.30, for which a good programme consisting of choruses, songs, recitations and dialogues is being prepared. During the evening Mr. Feol Pittman will distribute the prizes, and a novelty in the shape of "The Trial of Unbelief" will be introduced. We can heartily recommend these meetings to our readers.

We are pleased to notice from our American exchanges that Bro. Hugh McLellan graduated in June, after a six years' course, taking a B.A. degree. The following extract referring to a speech delivered by him at the "Commencement" meeting will no doubt be of interest to his many friends in the colonies:—"One of the best orators of the occasion was that of Mr. Hugh McLellan, of Australia. His subject, 'The Noblest Work,' was beautifully handled by the speaker. His word painting was very fine, some of his pictures being most exquisite in their delicate portrayal. Mr. McLellan shows an imagination and a command of language, which at times really amounts to eloquence."

**REVIVAL OF HEBREW.**—Hebrew is rapidly becoming a living language again. This is one of the singular facts of the age. In Jerusalem and throughout Palestine there is a remarkable resurgence of the language of Moses. The only papers published in Palestine are two weeklies, both in Hebrew. In 1893 a Jewish monthly was started for juvenile readers, and this also was in Hebrew. There are households where only Hebrew is spoken. Here we have a sign of the times. The Jews cannot die out while they keep their old language alive. The Bible has a way of saving every language into which it is translated. It is the preaching of the gospel which is saving the Welsh language from rapid extinction.

**AMEX MEMBERS OF THE EASTER FESTIVAL CHOR.** members of church choirs, Choral Societies and singing classes not meeting on Friday nights are earnestly invited to join the Melbourne Vocal Union, meeting every Friday evening, in Swanston-st. Christian Chapel. Intending members will be received if they come on Friday, August 6th, and bring copies of the Oratorio *Judas Maccabees*, which can be procured at Cole's or Allan's. Each evening a short time is devoted to a lesson on some interesting topic of music by the conductor, Mr. Ernest Pittman, and followed by the practice of part songs and choruses from Hanks's Oratorios. Subscription, Gentleman, 1/-; Ladies, 6d.

W. T. LAWSON, Secy.  
GARDNER.

The following significant notice recently appeared in print: "The service on Sunday morning is at 10.30 a.m. The supposition that it is ten minutes later is a mistake. Young men are not excluded from the week night. The seats at the front portion of the church have been carefully examined. They are quite sound, and may be trusted not to give way. It is quite legitimate to join in the singing. The object of the choir is to encourage, not to discourage, the congregation."

**PICKINGS FOR PREACHERS**—Do you lend to us as many as you can every book which has been helpful to yourself? If not, why not? . . . Do you visit most those who need you most, or those whom it is most pleasant to visit? If the latter what does this show? . . . Are your visits such as to deepen the influence of your sermons? If not, why not? . . . Is it not an easy thing to make the ministry an easy position? . . . Will it be an easy thing to account for an easy ministry? . . . Can any one so easily injure souls and bring dishonour upon Christ as a preacher? . . . John said that he was not worthy to bear Christ's shoes; and yet we are chosen to preach His gospel! What sort of life ought we to live?

On Sunday, 16th June, about 200 pulpits in London were occupied by women, who preached temperance sermons in connection with the annual convention of the World's Women's Christian Temperance Union. The preachers came from all parts of the world, and were of all colours—white, black and brown predominating. A large number of them were from America, and a few from Malagawear, China and Japan. The choice of text being left to themselves, it is hardly necessary to say that none of them chose passages in the first epistle to the Corinthians, in which St. Paul says: "Let your women keep silence in the churches. . . . And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church."

## Foreign Missions.

By F. M. LUDBROOK.

The following are a few extracts from a letter of one of our recent Chinese Converts written to another convert who recently left for China, and may prove interesting as showing the truly Christian spirit of the writer: "Dear Tom . . . I am quite sure that all our Chinese converts here will try to do all we can to our own countrymen to help them to become Christian. We must pray and have unbounded trust in God and ask Him to help us in this matter. I hope

while you are in China you will not forget the Lord Jesus Christ, who hath been nailed upon the cross and died for you and for me. Don't matter what trouble and what persecution we may have to bear for His name's sake, because the Lord Jesus Christ Himself hath bear it before us. God says in the Bible, 'Call Me when thou art in trouble,' so there's one thing we can do, only pray and ask Him to help us in every difficulty.

. . . I do hope you will not forget the Saviour Jesus Christ hath said in the Bible, 'Honour your parents' and 'Love your enemies,' and that our old sage Confucius hath said 'Serve your parents as you would have your children serve you.' . . . I hope you, Tom, will try and serve your parents as faithful as you can. If you see my parents, tell them all I have done in Victoria. I wrote to them in Chinese. . . . I remain, your brother in Christ, SAM AH WING."

## LOVED ONES GONE BEFORE.

**ALLEN**—After a lingering illness of many months Sister Lily Allen passed away to be with the Lord on Tuesday morning, 16th inst. Our sister was quite ready for the change, and had for some time been looking forward to the call of the Master. Lily came with her sister into the church at North Adelaide from the Baptist Church, and both of them have proved themselves to be thoroughly in earnest and devoted to the cause. During my visits to see Lily during her sickness I always found her rejoicing in the abiding presence of Christ. To her it was a joy to know the Lord. Our sister had been confined to her bed since the beginning of the year, and yet her patience never once gave way. She, with all of us, believed the Lord sustained her, and that all the power was in Him. The members of the family being Christians look forward to the resurrection and reunion with their loved one. They have the Christian sympathy of all in Christ who know them. Among Lily's last words were, "O how precious, how precious!" and when asked if she meant that Jesus is precious she said "Yes." May God comfort them all.

July 26th

J. C. DICASUS.

**HORN**—Another of our loved ones has passed away to rest, our aged sister, who fell asleep in Jesus on Tuesday, July 2nd, in her 73rd year. She was as the ripened corn, well fit for the reaper to gather into our Father's home; and as refined gold, will undoubtedly find an honored place there. We rejoice that she has now entered into her long looked for rest, and we look forward to a happy reunion by-and-by. "He ye also ready." May God richly bless and sustain her bereaved ones.

Spring Grove

H. L.

## ACKNOWLEDGMENTS

### FOREIGN MISSION FUND.

#### SPECIAL SUNDAY APPEAL.

Malvern and Prahran Mission Hall, £2; Mrs. Amess, per W. J. P., 10s.; J. Tully, per Sisters' Executive, 5s.; Amounts from different Churches: Chatham Church, Dan-arquesq 1s., £1; Brighton, £1 15s. 6d.; Malvern, £2 12s. 10d.; Doncaster, 8/6; Bro. Lowen's House, £1; Berwick, £1 6s. 9d.; St. Kilda, 15s.; Drummond, 14/6; Gembrook, 11/9; Kaniva, 10s.; S. Launceston, 12s.; Roma, Q., £2 15s. 1d.; Bangerang, 9/9; Newcastle, 10s.; Hawthorn, £1 14s. 2d.; Brunswick, 12s.; Buninyong, 4/6; Bet. Bet. 14s.; Ascot Vale, £1 10s.; Mildura, 12s.; Polkemmett, 15s.; Geelong, £2 2s.; Wedderburn, 13/3; Junee, N.S.W., 17/6; Galaxay, 18s.; Port Fairy, £1 1s.; Mount Clear, 16s.; Irim, per G. H. Browne, £1; Bungawillyn, 7/6; Tara, Mangawar, N.Z., £1; Taradale, 10/6; Per Bro. Gole, N.S.W.—Sydney, £1 8s. 9d.; Enmore, £2 10s. 4d.; Croydon, 5s. 10s. 9d.; Rookwood, 5s.; Enmore, K., £1; Doncaster Mission Hall for Jeremiah, £12; Bro. and Sister Wiseman, Ascot Vale, 10s.; Bro. Mansell, Mildura, 2/6; Sydney Sewing Class, per Bro. Gole, £2 2s.; Sydney S. School, per Bro. Gole, 3/3; Collingwood Friends, £1 1s.

W. C. THURGOOD, Treas.

357 Swanston-st., Melbourne.

### VICTORIAN MISSION FUND.

Cheltenham, per Sister Gouldthorpe, £1; Bro. and Sis. Wiseman, Ascot Vale, 10s.; Fernhurst, £5s.; Wedderburn, £5; Brighton at Steel's Gully, per Bro. Co. H., £1 5s.; Lygon-st., per Sister Zoaky, 10s.; Sister Anderson, Toolamba, 5s.; Total, £13 10s. 357 Swanston-st., W. C. THURGOOD, Treasurer.

**BRO. PAIRK'S BIBLE CARRIAGE**  
Received with thanks—Church, Drummond, £2.  
Kyalram

G. H. HISTOR

### RESCUE HOME.

Thankfully Received—Young Women's Sewing Class, Invercargill, N.Z., £4; Mr. T. F. Robinson, Echuca, £2; "Wellwisher," S. Australia, 13/6; Col. Carl, Mr. L. A. Hopkins, Allora, Qd., £1 15s.; Church, Bangerang, 7s.; Church, Turua, N.Z., £2; Mr. Richards, Kyalram, 5s.; Mrs. J. A. Davies, Hawthorn, £2 2s.

JOE PITMAN

### SUBSCRIPTIONS RECEIVED

Gibson, 2/6; H. Saltmarsh, H. M. Murray, E. Winch, Mrs. J. Anderson and R. Tennent, 5s.; Allan, 10s.; J. G. Cook, 22/6.

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